

Vol. IV. No. 17

MAY

1904



# THE SALESIAN BULLETIN



STUDII      MISSIS OPERARII      QUIDEM AVTEM      MVLTA PAVCI      LABOR

Turin

PUBLISHED at the "ORATORIO SALESIANO"

Italy



# CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS

FOUNDED IN FAVOUR OF

## THE ORATORY OF THE SACRED HEART

AT THE CASTRO PRETORIO IN ROME

TO WHICH IS ATTACHED THE CELEBRATION OF

## SIX MASSES DAILY IN PERPETUITY

offered for the intentions of those who make a single contribution  
OF ONE SHILLING

### ADVANTAGES.

1. During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and Holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above-named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.

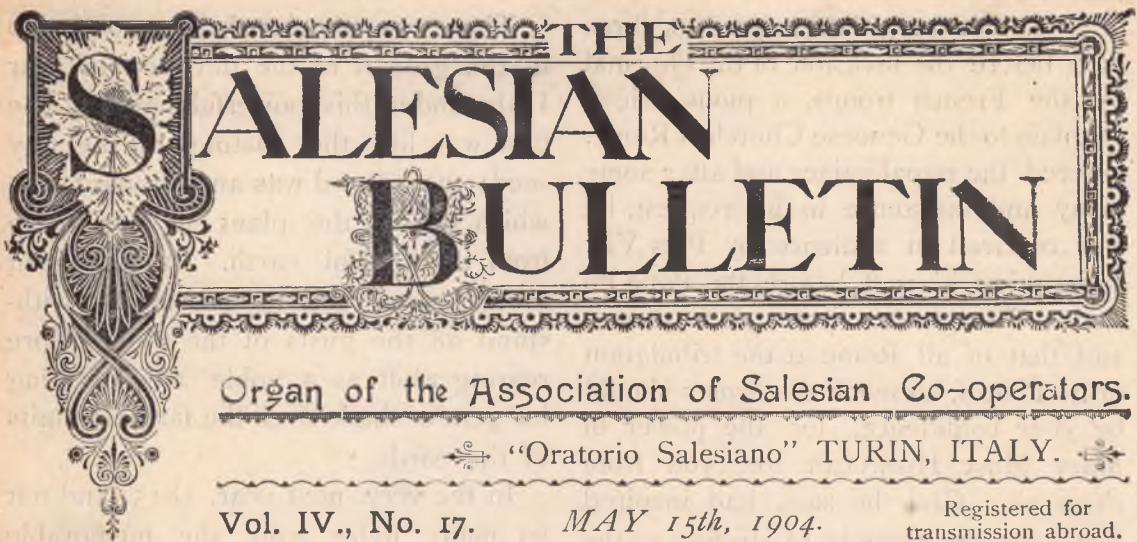


2. Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

3. Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:

(a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;





# THE SALESIAN BULLETIN

Organ of the Association of Salesian Co-operators.

“Oratorio Salesiano” TURIN, ITALY.

Vol. IV., No. 17.      MAY 15th, 1904.      Registered for transmission abroad.

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## Devotion to the Mother of God under the title “Help of Christians.”

**H**IS Holiness Pius IX. in a letter to Don Bosco in 1868, referring to the feasts at the opening of the Sanctuary of Mary Help of Christians, said: I am greatly consoled and my confidence is redoubled, at the thought that this could not happen without divine intervention; namely that while the barque of the Church is passing through such troubled waters, she should find safe anchorage in her Heavenly Protectress and guide, under the title of Help of Christians.

These words of Pope Pius IX. recall in an extraordinary manner the origin and growth of the devotion to the Mother

of God, under the above title. It was a pope of that revered name, Pope Pius V., who after the liberation of Europe from the threatened invasion of the Turks by the victory of 1591, added to the Litany of Our Lady the invocation *Auxilium Christianorum, ora pro nobis*. Another, Pope Pius VII., took a step further in bringing to light this sovereign remedy which was to heal so many of the wounds of the Church.

This Pope had, before his sufferings reached the climax of his seizure and confinement at Savona, an assurance of his future victory and the triumph of the Church, in the protection of the Mother



of God. On the 3rd of July 1809, three days before the invasion of the Quirinal by the French troops, a pious priest, chaplain to the Genoese Church at Rome, entered the papal palace and after some delay and insistence in his request, he was received in audience by Pius VII. Prostrating himself before the Pope he said: The greater your own sorrow and that of all Rome at the tribulation of its Pontiff, so much the firmer should be your confidence, for the power of Mary Most Holy can free you from them all. God, he said, had inspired him with the thought of offering to the Pope a small image of Our Lady, who was venerated at Savona under the name of Mother of Mercy, and of assuring him that through her, victory and peace would be restored to the Church. The pope was deeply moved at the words and earnestness of the priest; he took the image, kissed it, and placed it beside him.

Thus before the Imperial order had decreed the seizure and place of his imprisonment, the Pontiff had his seat of exile already in mind, and the heavenly Protectress he should find at Savona. Divine Providence seemed to have so arranged that the Sovereign Pontiff might have an assured hope of the future well-being of the Church, and that he might bear away with him at least one consoling thought in his deep affliction.

Before five years had passed the words had their fulfilment, and after his triumphal entry into Rome on the 24th of May 1814, he fixed that day as a solemnity in honour of Mary Help of Christians to be observed throughout the Church.

Thus was completed the second step in the growth of the devotion to Our Lady under this powerful name. The first was like the casting of the tiny seed; the second was an abundant rain which caused the plant to spring up from the fruitful earth. It was soon to take firm root, to enable it to withstand all the gusts of the wind, before rearing aloft as a noble tree, casting its gentle shade over the farthest limits of the earth.

In the very, next year, 1815, and not so many miles from the memorable place of exile, was born the child, who even in early years was chosen by the Mother of God Herself, to be the one who should tend this growing tree. In childhood were told his dreams, which were in reality unmistakable manifestations of the designs of God in regard to his future career, and in which Our Lady invariably played the chief part. She is the noble matron who bids him tame the unruly herd and lead it to pasture. At one time she commands him, "Come, you will aid me in my co-operation in the Redemption of the world." At another time, "Come, I wish you to instruct and educate these little orphans who do not yet know their heavenly Father. You will be a Patriarch, and your sons apostles;" and Don Bosco became indeed the father of a multitude, among them many a zealous apostle and valiant soldier of Christ. Thus did Mary choose out him, her servant, who should lead so many to her, and through her to her Divine Son; and in this predilection we see the proof of the words Don Bosco often said in regard to the work entrusted





Image of Mary Help of Christians  
Crowned May 17th, 1903.



to him by Our Lady: *You have not chosen me, but I have chosen you.* Hence arose his ardent charity and zeal for souls; the name of Mary Help of Christians was by no means a dead letter to him, and it was no longer to remain hidden, but to shine forth to the farthest ends of the earth. To several of His servants Almighty God had given a special charge, regarding one or other of the devotions to the Blessed Virgin. St Bernard had been her champion before; to St Dominic it was said: Preach the Holy Rosary; to D. Bosco no less unmistakably was it said: Preach Our Lady Help of Christians.

The now famous Sanctuary in her honour had not yet arisen, but Don Bosco had already seen in what he was pleased to call a dream, the words which foretold it: *Hic domus mea, hic inde gloria mea. Here shall be my house, and hence shall my glory go forth.* After many difficulties and obstacles miraculously overcome, the temple was opened and consecrated in 1868. Forty years have not yet elapsed and the wonders of the Help of Christians have gone forth into all parts of the earth, and are becoming more and more frequent. The branches of this mystic tree have indeed extended themselves towards the sun, seeing that their shadow covers even the Indians of the Pampas and the forests, among whom the Help of Christians is known, through those very apostles promised by Our Lady herself to Don Bosco. In another part of this issue, a glance is given at some of the marks of the extension of this devotion in different parts of the world; and it is clearly seen there, what an

immense impulse was given to it by the Coronation of her Image at the command of the late Pontiff, the lamented Leo XIII., who hoped by this to see all the faithful turn confidently and lovingly to the Mother of God.

The month of Mary is surely the time when every Christian should redouble his efforts to animate his piety, and to take an active part in this revival of love and devotion to Our Blessed Lady. If it has become a practice with us, let something be added during this month, especially during the Novena before her feast on the 24th of May. Let no one lose the opportunity of sharing in the world-wide commemorations of the Solemn Coronation of her image, the first anniversary of which will be celebrated this year. Its recurrence would be a suitable starting point for renewed efforts to imitate the virtues of Mary Most Holy, which is the surest way of obtaining her favours and protection.

In 1817 a picture of Our Lady had just been erected in the Church of the Blessed Virgin at Monticelli. The picture was hardly unveiled when an involuntary cry of "Mary Help of Christians, pray for us," broke from the lips of a bystander. Let all Good Christians re-echo this prayer of Pope Pius VII., and kneeling at her altar implore her protection for another Pius, the reigning Pontiff who is still a captive of the enemies of the Church—Thou the bulwark of the Papacy, the help of every Christian, *Maria Auxilium Christianorum ora pro nobis.*





## PATAGONIA (TERRITORY OF NEUQUEN.)



### Pastoral Visit and Mission of His Lordship Mgr. Cagliero Vicar Apostolic of Patagonia.

(Continued)

Ford of St. Ignatius.

**With the Namuncurá tribe—History of its powerful Cacique—His First Communion at 80 years of age—His holy resolutions.**

On the picturesque and verdant banks of the river *Aluminé*, Mgr. Cagliero preached to and converted a large number of Indians belonging to the tribe of Namuncurá. In order to secure a more abundant harvest he had sent beforehand Father Milanese and Father Genghini to assemble the Indians and announce his coming.

We left Junin of the Andes on the 22nd of the month directing our steps to the ford of St. Ignatius, a distance of over twenty miles. Not far from the town we took a canoe to cross the river *Chimehuin*, which waters the pleasant valley of Junin. Some soldiers of the 3rd Cavalry regiment on guard at the little fort were our boatmen, and thanks to their dexterity in rowing, we reached the opposite bank without difficulty. Our horses swam across, arriving shortly after, none the worse for their bath. We then began the tedious ascent of the hill *Huechahue* passing pleasant valleys with green fields of rich pasturage, and looking down upon the charming

plain and rising town of Junin, the little church, the two Houses of our Mission, the Meteorological Observatory and other houses surrounded by gardens. Behind these arose the mighty crests of the Cordilleras and amidst rocks and boulders towers the gigantic *Lanin* (an extinct volcano 3800 feet in height) whose summit, covered with perpetual snow, loses itself in the blue mist. After travelling for three weary hours through gorges, streams and swamps we reached the house of a good Chilian, where we had been told an abundant repast would be ready for us. Four large dogs, barking furiously tried to prevent our approach; we succeeded, nevertheless, in reaching the house, but, instead of the hoped-for refreshment, we had to content ourselves with a glass of water, for the owner had left some days previously for Chili and his wife was sick.

The unexpected arrival of our Missionary, Fr. Genghini who came to meet us, was truly providential. He guided us down the arduous and rocky descent from the plateau, where the river *Aluminé* issues from the lake of the same name, and which is about 1200 feet above the level of the sea. The path, smooth at first, became worse every moment, obliging us finally to dismount and continue our way on foot. We followed tortuous paths through the woods finding at every step new difficulties, perilous to both *bipeds* and *quadrupeds*.

Before reaching the Ford of St. Ignatius we caught sight of a friend's hut, that good Genoese, old and grey-haired, who, like Charon in his light bark, ferries the travellers who wish to cross the junction of the rivers *Cataudil* and *Aluminé* whose impetuous waters flow towards Collóncurá.

In order to avoid a greater and more cruel disappointment His Lordship sent, in advance,



a soldier to inform this good man of our approach and of our famished condition.

With the old man were an officer and several soldiers belonging to the local military post. Having heard of our coming they at once set to work and, with military smartness, prepared a modest repast. Afterwards we entered the canoe which was to transport us to the opposite bank where the Cacique *Namuncurá* with his numerous tribe awaited us. A party of Indians accompanied by our Missionary Fr. Milanese, came to offer the Bishop the Cacique's welcome and that of

you; we are good Argentines and trying to be good christians."

The poor hut set apart for a chapel being too small to contain the people, His Lordship, with his usual kindness, standing in the open valley thanked the bystanders for their welcome and explained the object of his visit: he spoke of the Mission now beginning for the good of their families and exhorted all to assist at the sermons and the other religious services. He dwelt at length on the priceless value of the soul and the obligation of each individual to try to secure it



River Aluminé — Ford of St. Ignatius

his tribe. After the usual ceremony His Lordship was conducted to the settlement. Here old *Namuncurá* awaited him surrounded by his family and the principal chiefs of the tribe.

This was the first time that a Bishop had penetrated this wilderness and found himself in the midst of the poor children of the desert; consequently every countenance beamed with pleasure, mingled with wonder and reverence. The good Cacique could think of no better means of expressing his heartfelt joy than by holding a solemn *Indian parley*, and through an interpreter he thanked His Lordship for his visit to himself, his family and his tribe. Then, rising amidst profound silence, he said: "My Lord Bishop, I and my family are very pleased to meet

a happy eternity. He concluded by giving to the assembled multitude his pastoral blessing.

Fr. Milanese, who speaks Araucanian fluently profited of these precious moments to commence at once, to teach the truths of the Catholic faith. At nightfall they all retired to their respective *toldos*.

The hut in which the Indian parley had been held was reserved for the Bishop. In the morning it was used as a chapel, at midday as a refectory, at night as a dormitory. I will now give some account of three Caciques who in the deserts of the Patagonia were famous for their warlike exploits.

The Cacique *Namuncurá* is the son of the deceased *Calfucurá*, general-in-chief of all the



Pampas tribes. His kingdom was situated amongst the carob-trees of the saline marshes, not far from *Coruhé*. Treaties were drawn up between this redoubtable Chief and the Presidents of the Republic, and he received large sums from the Government for guarding the frontier and preserving the neighbouring provinces from invasion. Many and bloody were his fights with the fierce Araucanians; joining his forces with those of the Federals, he fought and conquered the tyrant Rosas and it was on this occasion that in the city of Paraná, capital of the Province of that name, that he had his son *Namúncurá* baptised, General Uguiza being his god-father. The Government was in the hands of General Bartholemew Mitre when *Calúcurá*, having retired to a small town called *Generale Acha* (Central Pampas), died at the age of ninety years. His son *Namúncurá* took his place as head of his tribe, and at once displayed an unusual talent for government, as well as diligence and bravery in upholding the rights and privileges of his people. During the war known as the *Conquest of the Desert*, *Namúncurá* fled with 400 lancers and took refuge in the *Manzanera* Region, where his uncle *Renquécurá* had pitched his tents.

Loving liberty and the independence of his tribe he left their defence in the hands of the Cacique *Anegur* and several other chiefs, many of whom fell on the battle field; others being defeated and taken prisoners were banished to the island of *Martin Garcia*. Following the advice of his aged uncle, *Namúncurá* surrendered to the Argentine army and retired with his family and tribe to the valley of *Rio Negro*. Here *Renquécurá* died.

His nephew, deploring his loss, shortly after transferred his tents to *Chimpay*, leading a quiet, peaceful life. Finally the Government ceded to him eight leagues of territory in the valley of the river *Aluminé* (land which he had already cultivated with good results).

For his generosity and goodness of heart he is beloved not only by his own Indians, but also by all those in the neighbourhood. This Cacique in spite of his eighty years has an austere and imposing aspect; his bronzed countenance is that of a brave warrior. He is, by no means, a savage, and cherishes the noblest feelings of love and

gratitude to all who seek to benefit his tribe. He is happy in possessing the friendship of the heads of the Republic.

During these days, as on great festivals, he wore the military uniform, given to him by the Governor with the rank of Colonel. He had known the Bishop at Buenos Ayres, at *Bahia Blanca* and at *Viedma* (1), and now he was unable to contain his joy in having the opportunity of receiving him in his settlement.

The Bishop's arrival brought the greatest joy to the poor Indians, who assembled gladly in response to the call of the good Shepherd. It was most consoling to see their eagerness to be instructed in the truths of our holy faith, to receive Baptism and to fulfil all the requirements of the ecclesiastical and civil law regarding marriage.

Our Missionaries, Fr. Milanese and Fr. Genghini, speaking the Araucanian tongue, instructed them for three days in Christian Doctrine, teaching them the Sign of the Cross, the Pater, Ave and Credo. His Lordship undertook the instruction of *Namúncurá*: and when he observed that the Catholic Religion as well as civil law allows only one wife and therefore he must abandon polygamy, the Cacique made the following reply: "Yes father, I have been married at *Roca* before the Church and the Civil Authorities. I had three wives; one is dead, the other is old but very good though sick and infirm. I live now only with my *Ignatia*. I know the Christian law and the Argentine law; I must give up the customs of my country, my son must have only one wife, he will be properly married on this occasion, your Lordship."

Seeing this old king of the Pampas animated by such good dispositions, the Bishop took him into a hut to make his Confession and prepare him for Confirmation.

Many Christian families also, living on the banks of the *Aluminé*, gladly attended the Mission and by their fervour increased the splendour of the services, giving at the same time a good ex-

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(1) Zeffirino, younger son of the Cacique is at present in a Novitiate of Patagonia. He is a clever and virtuous youth. We may hope that later on he will be the priest and head of his tribe.



ample to the wild but docile Indians of this tribe. Divine Providence blessed our labours and the harvest was so abundant that we had frequently on our lips those words of the gospel: *Messis quidem multa, operarii autem pauci*: The harvest indeed is great, but the labourers are few.

Every day four Masses were celebrated and it was wonderful to behold with what recollection and devotion these poor natives assisted at the Holy Sacrifice. Some said prayers, others the rosary, others sang with discordant voices, some hymns which Fr. Milanesio had taught them.

The 24th March was occupied almost entirely in administering Baptism not only to the babies and children, but also to the adults, amongst whom were some of seventy years and upwards. Thus the vigil of the Annunciation of Our Blessed Lady was for the natives of the *Aluminé* like Holy Saturday in the days of the early Christians. Marriages also were regulated, and blessed with the holy Sacrament of Matrimony. Yet another grace was conferred on these poor people by their receiving the Holy Spirit in the Sacrament of Confirmation.

But there was still a brighter day coming in which Our Lord vouchsafed to crown our work, a day of which the memory will never fade from our hearts. It was the 25th March, when the Church invites us to sing the praises of One who can say of herself: "All generations shall call me blessed."

The weather was splendid. The old Cacique, accompanied by his family the Indians and many Christians, advanced in procession to the hut which had to serve as Cathedral, where His Lordship in the sacred vestments, assisted by two priests celebrated the Holy Sacrifice.

Through lack of space the Indians had to place themselves as best they could, some kneeling, some standing, whilst they repeated with the Missionary the articles of the Faith and the prayers in preparation for the most sublime act of their lives, that of their First Communion.

*Namuncurá*, the proud Cacique, assisted with the greatest attention and devotion at the Holy Mass. Boys and girls, fathers and mothers, young and old surrounded him, and from the hands of the Bishop received for the first time the Bread of Life.

After Mass, the Bishop addressed the congregation, exhorting them to perseverance in the practice of the Christian virtues and to abandon all their old pagan customs; never to omit their morning and night prayers; ever to remember



Hut (*Ranchos*) of the Cacique *Namuncurá*.

God's Presence; to fly sin, the one evil which defiles the soul; to have a horror of polygamy and the *Camaruco* (an Indian dance followed by drunken orgies) and all other superstitions; because God alone is to be adored and loved as Creator and Lord of heaven and earth. He finished his discourse by the solemn blessing of his new flock.

The sermon over, *Namúncurá* went with His Lordship towards the kitchen fire for the morning repast, which consisted of the indispensable *mate* and a small cup of tea with some biscuits sweetened and fried in fat, which the eldest daughter of the Cacique had prepared on the previous day. This king of the Pampas surrounded by his chiefs and seated on an old trunk, holding in his left hand the bottle of *mate* and his right clasping that of His Lordship, knew not how to express the joy with which he was overflowing, kissing repeatedly the episcopal ring, he said: "Yes, Father, I would wish to die here, in the midst



of my people; but we have no cemetery. I beg you to bless a piece of ground as a burial place; do us this favour, Your Lordship."

It was impossible to refuse such a reasonable request. His Lordship consented willingly and desired Fr. Milanesio and one of the Cacique's sons to erect at once a large cross at the foot of a hill, as a memento of the Mission and to mark the site of the cemetery.

*Namúncurá*, having arranged to remove his tents from the banks of the Aluminé to another spot less exposed to the stormy winds, and safe from the continual overflowing of the river, promised to build a chapel, and a school for the instruction and Christian education of his family and of his tribe.

The Bishop, being due at Junin for the Mission and for the Holy Week services, set out for the river accompanied by the Indians who, prostrate on the bank, awaited His Lordship's last blessing from the canoe. The good Bishop satisfied their devotion, whilst four Indians plying their oars soon carried us to the opposite shore. Here a soldier with our horses was awaiting us.

We soon reached the hut of Ambrose, our boatman, who gave us a cordial welcome with refreshments. He then accompanied us on our way, pointing out new paths between boulders and rocks, thus shortening our journey, so that we soon found ourselves once more in the midst of our brethren, and the children of Junin of the Andes.

The sound of the bells made known the Bishop's arrival, the people flocking to the parish church, where His Lordship immediately opened the Mission.

(To be continued).

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## COLOMBIA



### An appeal for the lepers.

To the Editor of the *Bulletin* (Dec. 1903).

It has been suggested to me, that the early part of the year, would be a most suitable time for bringing before the readers the needs of the poor lepers of Colombia. The nature of the appeal

at once arose to my mind. *A New Year's Gift*. Papers of all descriptions contain appeals for different charitable purposes at this time of the year, so there is hardly need of an apology for laying one before the Salesian Co-operators in the columns of the *Bulletin*, especially as the number of the needy out here is incalculable. Although the resources of the country have been so uncertain during these last few years of civil war, yet this season has not once failed to bring in supplies for the poor lepers, generous offerings being made in honour of the Infant Saviour. By these donations all those in the lazarettos were enabled to receive seasonable fare for the first week of the new year. Besides I remember now, that it was the first week of the opening year of the new century, 1900, that saw the rise of the *Lepers' Bank*, whose funds were immediately converted into supplies for the stricken sufferers in the hospitals.

But some may say, it is late now to ask for a New Year's gift, as this letter must go all over Europe and be published and the offerings sent over to America; they cannot possibly arrive in time. There is no reason, however, to be uneasy on that account. When you have before you more than 2,000 lepers, whose needs are constantly being renewed, and always demanding satisfaction, and indeed grow worse from day to day, offerings of whatever description always arrive in time, and no matter how abundant, it would be difficult to make them proportionate to the need.

Then again, the din of arms of the civil war had hardly ceased when an international war broke out. Many of the inhabitants kept free from the strife in the former, but all will take part if their country is threatened. But whatever happens it is easy to see that the first victims of the war are the poor lepers. The charity and compassion of the Colombians has worked prodigies during the three years of unceasing combat, and the sick were at least preserved from starvation; will it be able to support them when things are at their worst? I see that the mother Superior of the lazaretto at Contratacion writing in a previous issue said: "On account of the exorbitant prices the inmates of the hospitals can hardly be provided with food for the first half of the week, but in the latter half all must bear a compulsory and rigorous fast." I have often had to reckon with such a state of affairs during these last few years, and know it to be a terrible truth.



Let none then hesitate to pour their New Year's gifts into this unfortunate land. Let them come in abundance, in season and out of season, at least until peace has finally settled down in the country. The leper is the most afflicted of suffering mortality; he may belong to a different nation, but he is a man, a child of God, our brother, and thus he has a certain right to the charity of all. Those who succour the leper perform a great work of charity and humanity, perhaps the greatest among all the works of mercy spiritual as well as corporal. One would think Our Lord had these very people in view when He uttered those words: *quamdiu fecistis uni ex fratribus meis minimis, mihi fecistis. As long as you did it to one of these my least brethren, you did it to Me*, and the leper is truly the least and last of mankind. If every work of charity is inscribed in letters of gold in the book of life, and will have an assured reward both in this and the next life, charity towards the lepers must call for a special return from the love and bounty of Divine Providence. This it is that preserves the spring of charity; as long as faith shall remain in the world this spring will never be exhausted.

A few months ago, while staying at our House in London, a number of a little monthly publication fell into my hands. It is something like a small *Bulletin* and is dedicated to Fr. Damien. Its object is to procure alms periodically throughout England, for the support of the missionaries and sisters who have care of the lepers in the Hawaiian Islands, and to promote the interests of these afflicted people in every way. These lazarettos were for many years directed by Fr. Damian in person until he contracted the disease and fell a victim to his zeal. It is noteworthy that English protestants take an interest in this work and help to support it. I must say that this publication was a revelation to me. Why not have something similar done for the lepers of Colombia? I said to myself: Is it possible the Catholics of Italy, France, Spain and the rest of Europe could be outdone in generosity by the protestants of England? As it is a question of small donations even the poor could contribute their mite, in order to present it to Our Lord in the person of His suffering brethren. For the rich I would offer other plans. On each of the three hundred and sixty-five days of the year the lepers have to be fed; let the rich set apart a shilling a day, three hundred and sixty-five

shillings a year; with this sum I promise to feed one of the inmates of the lazaretto in their name. They will never repent this act of christian charity, but it will be a consoling thought to them at the hour of death and when in the presence of the Supreme Judge. Offerings of any kind may be sent to the Very Rev. M. Rua, 32, Via Cottolengo, Turin, Italy; or direct to the undersigned, Bogotà, Colombia, S. America.

I would make one other proposal before concluding. Medical science is every day working new wonders; diseases which until recently were considered incurable are no longer so. Will leprosy not give way before the advance of knowledge as other diseases have? Dr. Hansen, the discoverer of the bacillus of this malady, said to me a little while ago: "For thirty years I have been searching for the secret of the destruction of this bacillus; I have not yet succeeded, but still have hopes of doing so". I share with him his hope of yet discovering a cure for this disease, this "most hideous of spectres" as they called it in Colombia.

This thought was suggested to me by a letter from a doctor at Velletri, who tells me of a remedy that may have some effect upon it. This remedy will be tried and after a time I shall notify the results obtained. I would request all doctors especially experts in skin diseases to let me know of any particular prescriptions which their experience may lead them to consider applicable to leprosy. If they can afford some relief without permanent cure it would be a great step gained. The nuns in charge of the hospitals will apply all the remedies, and this will guarantee their being properly administered. Any that aid either by their alms or prayers may rely upon a lasting remembrance from these poor lepers in their prayers for their benefactors.

Your devoted confrère

EVASIUS RABAGLIATI.

(Salesian Missionary).







The Holy Father's recommendation. (from the Motu proprio).

The now famous decree of His Holiness Pius X. on the reform of Church Music, is but a practical application of a part of the high ideal of the Pontifical mission which the Holy Father has marked out for himself—*The Restoration of all things in Christ*. In a letter following close upon the publication of the decree, His Holiness says: "Let all have confidence in us and in Our word to which are joined the graces and blessings of heaven. The novelty may at first cause some surprise, some choir-masters and directors may be scarcely prepared for it; but by degrees things will take shape of themselves, and in this perfect agreement of music to the liturgical rules and its natural purity, there will be found a beauty and force perhaps unsuspected."

The Holy Father then expresses the desire that colleges and seminaries, as having better opportunities, should lead the way in adapting themselves to these regulations in order to be a pattern for others to copy. The Oratory of St. Francis de Sales at Turin is with the first in the accomplishment of these express desires of the Holy See, and the liturgical music of the Solemn Masses in the Sanctuary of Mary Help of Christians, rendered by eight hundred pupils of the Oratory, bears out the words of the Sovereign Pontiff, and is doing much to obtain the realization of the Pope's wishes.

The Congress of Music to be held at Buenos Ayres (South America), mentioned in a previous number, is also another part-application of the plan. The movement is being promoted by our

associates in that continent, and is largely extended by their musical review "*St. Cecilia*" which is published monthly at the House at Bernal.

\* \* \*

The Church of the Transfiguration (New York).

Notices of the celebrations of the feast of St. Francis de Sales are still coming in from distant parts, and though somewhat late they should not be passed without mention. Each one has something particular to itself, some special way of marking out the great day.

The spread of Don Bosco's Institutions means also an increase in devotion to St. Francis, and under its benign influence is carried on the work he accomplished in the Chablais—that of establishing or renewing the christian spirit.

At the Church entrusted to our confrères in New York, a statue of our patron Saint had been blessed especially for that occasion. Dr. Ferrante of the Archbishop's Curia gave a faithful portrait of St. Francis, pointing out also a similitude between his mission and that of Don Bosco, in the conversion of apostates and unbelievers, and in the diffusion of the good press, both using books very widely for their holy warfare.

In the evening, the Superior of the parish lately opened, Fr. Piovano, gave the Conference to the Co-operators. His twenty-five years experience in South America gave him ample scope for a discourse on the growth and advantages of Don Bosco's work. He spoke of the difficulty our holy founder had in following out his extraordinary



vocation, but the work that he had been called to do was finally accomplished, and its influence was spreading in all parts. Coming to particulars he mentioned the new House opened at Troy in the state of New York and heartily recommended its support to the Co-operators.

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*Pius X. and the Salesian Institute at Milan.*

It was on the feast of Our Lady Help of Christians, May 24th 1902, that our Superior General visited the House at Milan in Lombardy, to confer with the Co-operators of the province. The Institute of St. Ambrose was then being completed and the Church of St. Augustine attached to it was just rising above the foundations. This church is now nearing completion, and the Committee of Milanese Co-operators have lately had occasion to send a report of the progress of Don Bosco's works in that city to His Holiness Pius X. The Holy Father was particularly pleased with the communication and deigned to send a hearty approval in these words:

"We cannot but feel greatly consoled by the benefit your zeal will bestow upon the Catholic Church in the welfare of youth, a work so wonderfully commenced and constantly supported by the Milanese people. To the priests and faithful forming the Committee, and to all those who are sharing in their work we impart the Apostolic Benediction, as an assurance of heavenly favour and a pledge of our particular benevolence."

The Vatican

Feb. 11th, 1904

PIUS PP. X.

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*Cape Town celebrations.*

The Institute of Arts and Trades in the capital of Cape Colony is maintaining its steady rate of progress, and has long been desirous of extending its accomodation in order to cope with the growing needs. The work is not limited to the direction of its schools and workshops, but finds plenty of scope among the immigrants, who form such a large proportion of the population of the capital of a growing colony. The Su-

perior, the Very Rev. E. Tozzi, writing in a recent number of the Italian edition of the *Bulletin*, gave an account of their efforts in this direction, and the hearty support received from many sources, and the co-operation of the Italian Consul and the Rev. Dr. S. Welch.

A correspondent sends the following account of the feast-day of the Superior, which the many friends of the Institute made an occasion of showing their appreciation of his efforts, on behalf of the spiritual and material welfare of so many in that busy centre.

"On the 15th of February the Salesians at Cape Town kept with due solemnity the feast-day of their Director, the Very Rev. E. M. Tozzi. The community and boys naturally look forward with particular pleasure to this occurrence, and strive to show from year to year in some practical manner, their ever growing esteem and affection towards their Superior, who never tires in his labours and solicitude for the welfare of those under his care.

On the eve of the feast a presentation was made. Some friends of the House had co-operated with the Community and boys in order to make the gifts as handsome and welcome as possible. The Superior expressed his warmest thanks, and was specially pleased that a long-felt need of some articles for the services of the Church had now been supplied.

The musicians of the Institute had the privilege of doing the first honours, and some lively strains bade welcome to the feast-day and gladness to all concerned. Several local Co-operators were guests of the Institute for the day. The Community is under great obligations to them and would publicly express here its gratitude and indebtedness. They included the Rev. J. O'Reilly, of the Cathedral, Mr. O. Nannucci, Mr. J. Callaran and Major Kennedy; the few toasts given by them at the end of the dinner testified to the high esteem which the Very Rev. Superior had earned from a wide circle of friends in Cape Town. Mr. Nannucci afterwards unveiled a splendid crayon portrait of the Director which had been specially drawn for the presentation. The evening was signalled by a display of fire works and selections of music by the House band, which now closed the celebrations it had opened



in the early morn. It was a day which left the best of impressions and stimulated all concerned to co-operate with fresh ardour in the Superior's labours and efforts.

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Bologna. The Cardinal Archbishop and the Church of the Sacred Heart.

Though Bologna and her sister-cities in the north of Italy are far-famed for their masterpieces in ecclesiastical buildings, the Church of the Sacred Heart, now almost completed, the building of which has been undertaken by our confrères in that town, is by no means below the standard of excellence which distinguishes similar buildings in the city. On the contrary it is in every way worthy of its dedication, as a homage of the 20th century to Jesus Christ our Redeemer, and to His Vicar on earth, the late Holy Father, to commemorate his jubilee year. In view of his title as the Pope of the Rosary, a chapel has been dedicated to Our Lady of the Rosary, on the building of which the L. 1,000 sent by Leo XIII. will be expended; in various ways he showed himself interested in the rise of Don Bosco's work in the ancient city of Bologna, and from this Church of the Sacred Heart there will be offered a Mass every week in suffrage for his soul.

His Eminence the Cardinal Archbishop speaking of the building in one of his circulars said: "It will be a living memorial to the great Pontiff, his coat-of-arms will be conspicuous there, and many of the inscriptions will be in his words. His venerated Successor had no sooner heard of the movement set on foot, than he wished to do honour to his glorious predecessor by co-operating in the work, and sent a generous offering, desiring to have his coat-of-arms placed among those of the other bishops who are lending their assistance. But together with these, many other offerings will be required, if the Church is to be completed as becomes such a monumental

building. The stile is almost entirely byzantine, with a campanile rising from the centre. A niche in this tower will contain an imposing statue of the Sacred Heart, looking down over the steeples and pinnacles of the surrounding suburb. The district however is by no means one of peaceful quiet. Speaking at the laying of the foundation stone in June 1901 the same Cardinal Svampa said: "The site I have chosen for the erection of the new temple is such as de-



Pilgrims descending from the Monument of Mary Help of Christians at Nictheroy (Brazil).

mands our special care. In this district a great number of people are gathered together, who live in the midst of the ceaseless movement of machines and the labour of workshops, whence modern society has received new life and such various developments. Here we have a new Bologna which in its numerous ingenious mechanical inventions, in the ready application of steam and electricity wishes to continue the glorious traditions of the Alma Mater of studies, who was once the mistress of science throughout Italy and the world. It is exactly in this spot



where the working classes are exposed to so many dangers that there should reign the spirit of Jesus Christ, and should tower majestically the House of God." The Cardinal's wishes have now received their fulfilment, and this Salesian

Institute and Church will be the sign of a new alliance between heaven and earth in that busy quarter of Bologna, where Don Bosco's apostolate among working lads is daily renewed.



## Devotion to Our Lady Help of Christians.

THE feast of Mary Help of Christians, on the 24th of this month, will be the first anniversary of the solemn coronation of her image in the Sanctuary at Turin. That event will be the occasion of commemorative functions almost rivalling, in point of numbers and splendour, those of the memorable day itself.

By reports received from far and near, from remote villages in Europe, from the rising cities of the new world, it is evident that the year following the coronation has been remarkable for special blessings from the Queen of Heaven. Celebrations held on the twenty-fourth of every month have been commenced in her Sanctuary, and the fervour of her devout clients at these special services, seems to bear out what was foretold on the occasion of the feast itself in 1903, viz. that those festivities would be as the source of an ever outward flowing wave of devotion towards the Mother of God.

Nine days after the Coronation, the late Pontiff Leo XIII. was already planning new triumphs for the occasion of the fiftieth anniversary of the publication of the Immaculate Conception. Writing at almost the same time to one of the Archbishops of France, he said that there could be no surer remedy for the growing social evils, than the intercession of Her who

has so well merited the title of *Help of Christians*.

Echoes of the festal solemnities have reached us one after another. From Buenos Ayres the capital of the Argentine, from Arequipa in Peru, from Viedma in Patagonia, from Santiago in Chile, Sucre in Bolivia, from Lima the capital of Peru, from Puntarenas the chief town of eastern Patagonia, from the centre of Matto Grosso amid the Brazilian forests, from Jamaica, from Nicaragua in central America, from Cape Colony, from Bethlehem, Nazareth and Smyrna accounts were sent of the special commemorations held by clergy and people, in connection with the festivities being held at that time in distant lands across the ocean. Notices of some of these have appeared in former issues but a comprehensive glance affords a better opportunity of realising the vast proportions of the celebrations, and their results in the spread of this devotion.

One of the landmarks in this extension was the erection of the famous monument at Niteroy in Brazil in the year 1900. It took the form of a chapel surmounted by a lofty tower on the summit of which a statue of Mary Help of Christians was placed. It was erected on the occasion of the fourth centenary of the discovery of Brazil, and the 25th anniversary of the Salesian Missions in America.



It is now the goal of frequent pilgrimages, and the President of the State was recently among the clients of Mary Most Holy, whilst the bishop of the diocese celebrated Mass at the foot of the monument.

The feasts of Smyrna in Asia Minor were altogether unique. That eastern city seemed to have awakened to a new life by the pre-

once flourishing churches to the fold of her divine Son. The words of Don Bosco are brought home to us more strikingly every day: "There will come a time when all christians, besides their devotion to the Most Holy Sacrament, will cherish a filial devotion to Mary Help of Christians."



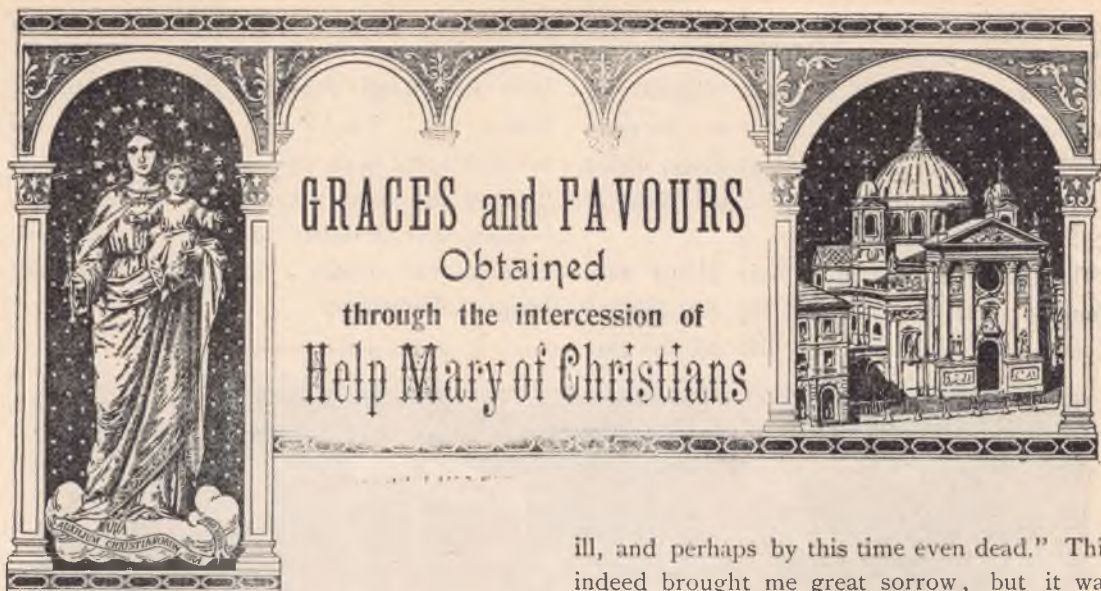
Souvenir of the function held on January 1st at the Monument of Mary Help of Christians (Nictheroy Brazil).

parations for the event, a splendid painting for the altar of the Cathedral having been sent by the Very Rev. Don Rua, and a novena with special sermons having been held. On the day of the feast over 2,000 approached the Sacraments, and special prayers were offered for the restoration of the East to the unity of the Roman Catholic Church. Our Lady Help of Christians, who has won this title by affording such signal protection in moments of peril, will surely intercede for the return of those

*Many of our readers express the desire of burning a lamp for a certain period before the image of Our Lady in her Sanctuary. This can be done by sending a request to that effect to The Director of the Sanctuary of Mary Help of Christians, Turin, Italy; accompanying it with a suitable offering.*







**Treviso (ITALY).**—My parishioners had for some years past suffered heavy losses from hail storms in the early spring; to be insured against them, they placed their fields under the protection of Mary Help of Christians, promising an offering if the crops were spared. This year on the 26th of May, two days after the feast of Our Lady, a hail-storm, unusual both for its severity and the time of the season, came on. However, it came and went and the young plants and trees in this parish, that were all sprouting out and even in blossom, were untouched. The people now wish to fulfil their obligation by sending an offering to D. Bosco's works, making the same promise for the year to come. There were eighty-five families taking part in this offering to the Sanctuary of Mary Help of Christians in Turin.

P. G.  
(Parish Priest).

Nov., 1903.

**Conegliano (ITALY).**—We had lived for a long time in Geneva, the centre of Swiss Protestantism. Exposed to temptations on all sides, my father had for a long time been given up to an indifferent and worldly life. He had left home for some years and for a good while I had received no news of him. But when I was almost resigned to this sad state of affairs, a letter came from some unknown person which said: "Your father is seriously

ill, and perhaps by this time even dead." This indeed brought me great sorrow, but it was increased a day or two afterwards, when I heard that he had been removed to a protestant hospital. I besought Our Lady Help of Christians to touch his heart and to bring him to make his peace with God. He was in very difficult surroundings, far from friends, in the midst of irreligious people and tortured by the thought of a misspent life. I placed all hope in the intercession of Our Lady, for there seemed to be no chance of aid from here below. Two days afterwards his death was announced in the papers. There was little promise of any return to God and no ray of consolation seemed forthcoming. To my surprise a letter arrived within a few days from Geneva, which gave me the welcome news that my father had been visited by a catholic priest and died in peace with God. I ask you in return to publish this spiritual favour that others may learn to have confidence in the Mother of God.

C. S.

Oct. 1903.

**Lyons (FRANCE).**— My health had been failing for some time, and yet for the carrying on of my work and the sake of those dependent on it, it was necessary that I should be strong and well. I therefore had recourse to the intercession of Our Lady Help of Christians, promising to publish the favour if she granted my request. I soon became so well again that I had not enjoyed such good health



for several years. I now return thanks to Our Lady Help of Christians and fulfil my promise of publication.

Feb. 1904.

Rome.—At the end of last year I had to undergo a difficult examination for which, through circumstances independent of my control, I did not feel well prepared. I therefore asked Our Lady Help of Christians to come to my aid promising publication in the *Salesian Bulletin*. Now that the result is received, and all has turned out as I desired, I hasten to carry out my promise, so that others may be encouraged in every difficulty to place themselves in the hands of Mary Help of Christians.

Jan., 1904.

Turin (ITALY).—During some time we had been engaged in a lawsuit, on which all our savings had been spent, and which was rapidly using up all our resources. Our opponents were in a very influential position and always succeeded in gaining their object. A short time before the day fixed for the final consideration of our case, we heard that our lawyer would be prevented from attending, and I was overwhelmed with grief and terror at the idea of the total ruin of our family, when I thought of one who would be to us a strong defence. We had recourse to Mary Help of Christians and she gave us a speedy and wonderful reply. On the very day before the hearing of the case our lawyer found himself at liberty to be present, and this revival of our hopes was not in vain; for this time the verdict was entirely in our favour and was all that we could have wished. No words can fully express our gratitude to our kind protectress.

December, 1903.

Hinojo (ARGENTINE REPUBLIC).—I don't know how to describe the many favours granted to me by Our Lady Help of Christians; nevertheless, on turning the pages of the *Bulletin* where the testimonies of so many graces

A.

continually appear, I have often felt a secret impulse which urged me to add my public avowal of gratitude to the Mother of God. I invite then all her devout clients to join with me in thanking her, especially for the restoration to health of my only son, who was then but twelve years old and a pupil of a Salesian College in this Republic, and also for the surprising prosperity given to my affairs. I send a thank-offering for the Sanctuary at Turin.

I. B.

June, 1903.

Georgetown (BR. GUIANA).—Some weeks ago my little girl was threatened with a serious illness; I immediately started a Novena to Our Lady Help of Christians and promised to have a Mass said at the Shrine; a change for the better was immediately noticed and the child is improving daily. D. G.

N. N.

Feb. 24th, 1904.

Pennsylvania (U. S. of AMERICA).—I wish to return thanks to Almighty God for favours received through the intercession of Mary Help of Christians, after making a Novena in her honor and promising publication in the *Salesian Bulletin*.

S. C.

April 6th, 1904.

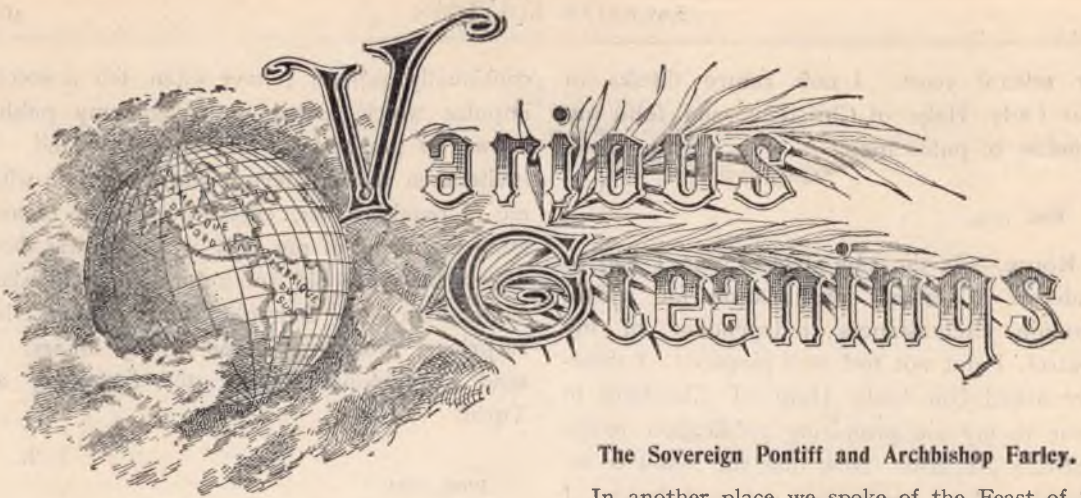
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*To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a Novena consisting of the Our Father, Hail Mary, and Glory be to the Father three times daily to Jesus in the Most Holy Sacrament, with the Hail Holy Queen, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.*

E. A.







### CAPE TOWN (Keeping the feast of St. Patrick).

The western Vicariate of Cape Colony is placed under the patronage of St. Patrick. The 17th of March is thus the great feast of the diocese, and as such the Cape Town churches and Institutes gave it a befitting celebration.

Besides special services in the Cathedral, there were other extraordinary occurrences. The spacious grounds called the *Rosebank Grounds* have often been the scene of crowded fetes and holiday entertainments; but on this day it was the playground for all the catholic school children of Cape Town and suburbs to the number of 1,600. The Rev. J. O'Reilly, from the Cathedral, had obtained the services of the band of the Salesian Institute, and the remainder of the boys took part with them. Headed by these in their smart uniforms, worn then for the first time in public, the cadet corps of the Marist Brothers' students marched to the station, and from Rosebank to the grounds.

His Excellency the Governor presided at the sports and pastimes, and addressed the crowds of children in terms well suited to their merry spirits. The grand chorus of 1600 voices then sang "Hail Glorious St. Patrick," bringing the Rosebank part of the programme to its close.

A local paper remarks: The band of the Institute occupied the stand in the centre of the grounds, and during the day gave an excellent programme of musical selections which served to add life and vigour, and prevented the occasional showers from damping the youthful spirits.

The evening service at the Cathedral was a befitting close to the memorable celebrations.

NOTE — In March No., page 352, line 16, after but read *Mr. Alfonse Galea*. In column 2, line 30, after boys read *can be*.

### The Sovereign Pontiff and Archbishop Farley.

In another place we spoke of the Feast of St. Francis of Sales at the Church of the Transfiguration in New York. We have also to record some very consoling news received from the Institute at Troy, which will no doubt give a great impulse to the branch of Don Bosco's work commenced in the United States.

The *Evening Standard* of Troy says: Archbishop Farley who returned yesterday from Rome, where he met Pope Pius X. was freely interviewed. Among other things he said: The subject which has most deeply interested the Pope, and which is very dear to me, is the work among the immigrants who yearly land on our shores. Some time before I went to Rome I arranged to turn the former seminary at Troy, into a college for the education of the sons of Italian immigrants and others, who may be called to the priesthood. I took some pictures of the old seminary to Rome with me. The pope asked for them, and everywhere afterwards I heard of the favourable comments of the Holy Father concerning this work. He keeps the pictures in his library and shows them to many of his visitors.

Before leaving the eternal city, the Archbishop received a letter from the Sovereign Pontiff which he read to his flock on his return to his cathedral. It may well be reproduced here, closely concerning, as it does, the work above referred to.

To our venerable brother, John, Archbishop of New York.

"Venerable Brother, Health and Apostolic Benediction. Although but a short time has elapsed since you assumed the government of the illustrious See of New York, as Archbishop, you have already given striking proofs of your pastoral zeal. We cannot sufficiently praise the fatherly care you have bestowed upon the immigrants landing on your shores. It has been a special object of your



solicitude to ward off from them the many dangers which threaten their faith, and which seek to seduce them from the practice of the religion of their forefathers.

We are especially pleased to learn that you have with wise forethought founded a seminary for the education and proper training of aspirants to the holy priesthood from among the youth of those people. On this we heartily congratulate you, and we trust the institution will prove a lasting monument of your munificence.

In the meantime as a pledge of divine gifts and as a proof of our especial good will we affectionately impart to you, Venerable Brother in the Lord, and to your clergy and people the apostolic benediction.

Given at St. Peter's, Rome, in the first year of our Pontificate.

PIUS X., Pope.

(The seminary spoken of by His Holiness is the one entrusted to the Sons of Don Bosco at Troy, and they will leave no means untried to make it realise the wishes of the Holy Father).

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## ECUADOR

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(By Fr. Tallacchini Salesian Missionary)

(Continued)

### St. Bartholomew.

Thus accompanied by our official guides, we rode up a path which, in comparison with some lately traversed, might be called a royal road. Ascending from point to point we reached a spot where the pathway, curving down a green hill, showed us between the distant trees a long procession, resembling a company of cavalry waiting on the zigzags of the slope. Suddenly from the neighbouring woods arose the joyous shouts of children welcoming the Salesian Bishop.

These were the inhabitants of St. Bartholomew who, with the children, the teachers, the mayor and the parish priest, not forgetting the organist and the Sacristan, had come to meet us.

Amid the shouts of the children we galloped down the slope and reached the village in a few minutes, without perceiving a horrible precipice which we passed in descending the hill.

The road was lined with the best furniture and festive draperies, the women strewing flowers, (of which there were several baskets) throwing them

on our persons and even into our faces, regardless of the risk of blinding us or of being trampled upon by our horses.

The decorated Church, the illuminated altar, the deafening sound of the three bells and the crowds of men and women left us in no doubt as to the intentions of the inhabitants, namely, to keep this as a great feast day and not to allow the Bishop to go further.

The *Te Deum* having been sung, the Bishop, noticing the picture of Our Lady Help of Christians over the high altar, spoke to the people of the Mother of God and of the happiness of being her children. And these good people were so delighted that they would not leave His Lordship during the whole of the evening. They filled the parochial house watching the Bishop, and relating to him the graces and favours obtained from the *Madonna of Don Bosco*, whose image they said was always being carried round from house to house the whole year, for the novenas and triduum which succeeded each other without interruption. The Curate himself, whilst preparing what was necessary for supper, and for the Confirmation on the following day, corroborated the accounts given by his flock.

### The River Sigsig.

The same escort which conducted us to St. Bartholomew, accompanied us on the following day to the outskirts of the town. We had scarcely reached the foot of a steep and lofty hill leaving behind us the river Pamar, when another band of children, belonging to the village of the same name, awakened the echoes of the opposite heights with their joyous cries. We saw on the left the sparkling waters of the river Sigsig, on the banks of which, amid the luxurious vegetation, we remarked an enclosure, blackened with age, an ancient monument of the extinct dynasty of the Incas Indians.

Passing by some native huts we heard a deep hoarse voice, and then saw an old man, generally supposed to have attained the age of one hundred and twenty years, who, standing up with some difficulty, darted upon us a glance from under his shaggy eyebrows and said in his dialect: "Give me your blessing, holy Father, so that I may die." Having complied with his pious request we passed on, and met the first representatives of the town of Sigsig who came to meet us, and then immediately after, a large crowd as numerous as that of yesterday at St. Bartholomew.

We greeted the parish priest with his vicar and



the chief inhabitants, whilst on the opposite bank of the stream at the foot of the slope on which the little town is situated, the women and children danced in joyous rounds. The bells from the lofty towers filled the air of the little valley with their piercing notes, which mingled with the music of the band composed of a few odd instruments.

We at last reached the river with its limpid and gushing waters, the banks shaded by the spreading willows. The band welcomed us with the strains of the Marseillaise, followed by the national Hymn of Ecuador, whilst the cavalcade crossed the stream, splashing its waters into snowy froth.

Both in the town and outside were many green arches and festoons, picturesque groups of people, children who ran under the horses' feet, incessant and frantic cheering for Don Bosco, Don Rua, the Bishop and the Salesian Congregation. The Church was crammed. Here also we found the picture of Our Lady Help of Christians, with ex-votos for graces obtained.

His Lordship commended greatly the enthusiastic faith of the people; he blessed them with great affection saying in conclusion: "As you have received me so joyously here, so I hope one day to meet you in the bliss of Paradise."

On this and the following days we spent there, the Bishop was continually surrounded by these good people. You might have seen at every moment and from all sides, bands of men and women entering the Presbytery and the Bishop's room without hesitation, no one being able to hinder them; the missionaries were besieged day and night by these fervent Christians who came a journey of one or two days for confession and Confirmation. The Sunday was a memorable day. The piazza and the Church were overflowing, the garments of various shapes and colours resembled a huge mosaic. Outside were heard greetings, and praises of His Lordship, so zealous and self-denying; inside, the sound of prayers, the continual movement of those coming to gain the Indulgence and the crying of the babies brought for baptism.

The gentlemen of the town were all anxious for the honour of entertaining the Bishop, who was accompanied everywhere by the officers and his guard.

#### Good and bad.

The 21st of July was dawning, but before the sun had time to gild the eastern peaks of the Andes, the mules, employed instead of horses in these

mountainous journeys, had already received their loads; they did so unwillingly, but without protest as is the habit of these strong and wary beasts.

We were not the only ones stirring before dawn. A cavalcade from the town with the priest were already in the street waiting to escort us. They accompanied us not only along the pleasant banks of the peaceful stream, but also through the numerous valleys which, like a succession of waves, surround Sigsig, and amongst which lies scattered the township of Cuchil.

Here the scenes of our triumphal progress were repeated: for the inhabitants had erected arches, each different from the other; and to prolong our triumph, when we had passed under them, as they were not very solid, the people lifted them up and carried them further on, to extend our honours to the limits of their territory.

Thus we ascended these verdant slopes, the fields and woods glistening in the first rays of the sun.

In leaving the last hut of Cuchil, we bid adieu to civilisation from the heights of the Andes. The horses, also, with a farewell neigh, saluted the beautiful meadows where they had gambolled with their colts and the mules endeavoured to imitate them.....

Our escort then asked His Lordship's blessing and took leave of us, and we prepared to cross the wide valley, which still separated us from the mountain chain of Matanga.

We were accompanied by a young lay-brother, an *arriero* and Mr. John Coronel the syndico of Gualaquiza, who had come on foot on purpose to serve as His Lordship's page. A hundred lovely views passed before us in succession like the slides of a magic lantern.

After toiling for two hours we left the Molon and having taken a short rest we attacked the terrible Matanga.

This is a spot in the mountains, where the Andes seem to have made a gigantic effort to prevent men passing over to the fertile eastern region. A notable depression in the peaks indicates the difficult pass. One's powers of endurance should resemble those of the rock, through which the winding road is cut, which in one hour will land us on the icy summit.

We have reached it; everything is hidden by the fog. A piercing wind and drizzling snow penetrate to our very bones. In an hour and a half we have crossed the lofty plateau, where in mid-winter imprudent travellers may lose their health and even their life.



### The East.

The opposite base of this gigantic mountain chain close to the eastern region, is the limit of our Vicariate. The descent is steeper than the ascent. From its shape it is called Churucu, which means a snail.

On a peak called Calvary, where we found the first Cross of our Mission, we halted a moment to enjoy the magnificent view.

Once more we penetrated the forest of this tropical region. Before us the south-western horizon was bounded by the Pacific chain of the Andes, mountain and valley in endless variety, here a table-land, there again mountainous ridges extending to the immense plains of the Amazon, through which the greatest of rivers pours itself into the bosom of the Atlantic. The eye loses itself in the interminable forest which covers this extensive panorama. Numberless snow-white cascades detach themselves from this verdant sea, like threads of silver on an emerald surface. Each gorge, each fissure in the sides of the hills is the cradle of a torrent which, with a hundred others form as many rivers as there are valleys.

And just below may be seen the Blanco, the Granadillas and the Tigre leaping from rock to rock, uniting their impetuous courses with noise and clamour; and later on continuing its career more peacefully, bathing the roots and foliage of the dense forest. Then being augmented by new rivulets from every gorge and hill-side, it joins the Cuchipamba, which, flowing through the valleys which lead to Gualaquiza, tames with its calm waters the boisterous Cuyes, swollen with the torrent of the Rosario, which is again augmented by the Bomboiza. These join the Zamora, the Cuchemleza, the Gualaquiza, the Indanza, the Chupianza and others, until they finally unite with the noble Pante, offering together in the majestic Santiago, a worthy homage to the king of rivers, emulating the tribute paid by the deep and peaceful Morona on the northern boundary of the Vicariate.

The perfumed exhalations, the deep silence broken only by the singing of the birds, or the falling of a tree, and above all the indefinable feeling of mystery which envelops these woods, centres of hidden life, centenarian witnesses of the great drama of nature, fill the soul with a transport of joy, of fear, of admiration, and we exclaim "the spirit of God is over the forest."

### Granadillas.

To a traveller lost in the depths of the forest, how

pleasant is the sight of a cottage, or even of a hut made of leaves. Such was our joy when after a rapid descent of the steep mountain side, sometimes with the mules bending under the narrow archways formed by fallen trees, sometimes leaping over ditches, or creeping with our loads along the edge of a narrow stream, where an unloaded mule could scarcely pass, we reached a clearing in the forest, where two dwellings denoted the presence of human inhabitants. We had reached Granadillas.

Chuba, an Indian from the Licina district, lives here with his family; they are the first souls confided to our care. The first hut was empty. The other consists of an open vestibule with a machine for preparing sugar-cane, and above, a garret resembling a hen-roost; at the side, a kitchen, further on another small vestibule with a second hen-roost. Chuba, who appears intelligent and speaks like an educated person, had already prepared in the second vestibule a small table covered with all the statues, crucifixes and holy-water-stoups which his wife and children could collect, to make, as he said, an altar for the Most High.

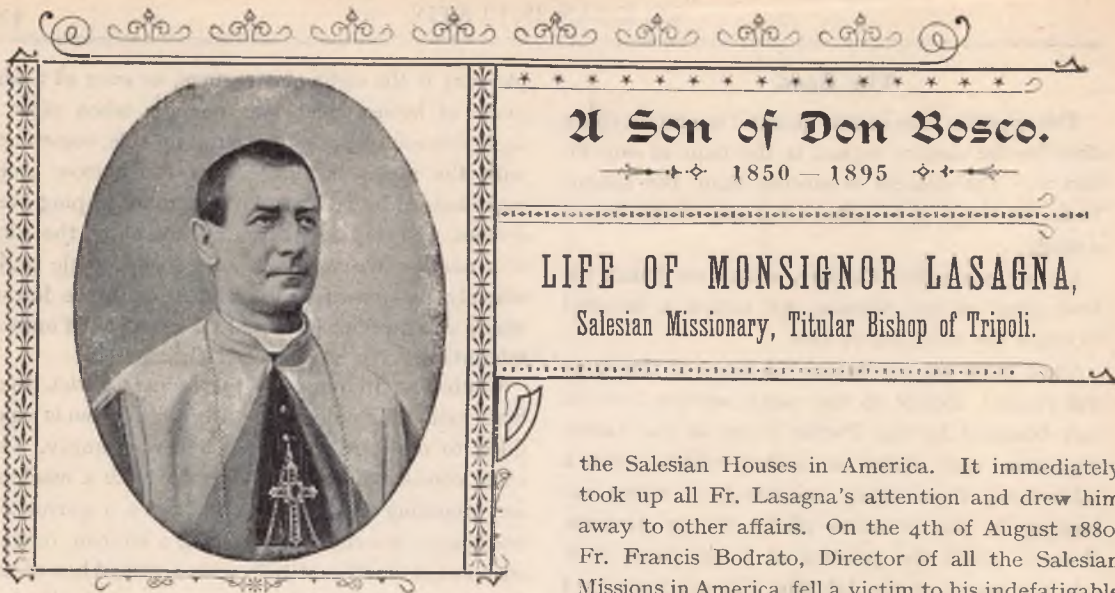
We took our supper; then, having collected the family, we said the Rosary and sang some hymns to the accompaniment of the torrent and the buzzing of a hundred thousand insects. Finally, having heard some confessions it was time to prepare for the night's rest.

His Lordship, with the respect due to his Episcopal dignity, slept alone in the hen-roost. All the others had the same bed, mother earth, at the foot of the little altar. Chuba, to whom we gave the flattering name of *Father Rosario*, brought us a large bundle of dried banana leaves. On these and the horse-cloths we lay down and soon fell asleep, in spite of the brilliancy of the stars which illuminated the forest. May the Lord give to all missionaries a couch as soft as ours, and equally secure against the inclemency of the weather and the attacks of tigers and serpents!

Loud claps of thunder and a heavy shower awakened us before dawn. The sky and the forest were of an inky blackness; the lightning, like a fiery serpent of electricity, illuminated the valley. But the storm soon passed over. We closed our eyes once more and did not open them again until aroused by the singing of the birds, of which the forest is full. The sun was just gilding the neighbouring heights and, as it rose higher, drew up from the valley below, columns of vapour thick as smoke, as if the surrounding woods were on fire.

(To be continued).





CHAPTER XX.

*(Continued)*

Father Lasagna now saw that there was greater need than ever, for some bulwark against the rapid progress of evil tendencies, and hence his desire to open new schools for the young of both sexes in Las Piedras, Villa Colon, and Montevideo. The expressions he used in acquainting Don Bosco of these designs, are plainly the outcome of his zeal and indeed worthy of an apostle. "I assure you" he said, "that the thought of the enormous outlays, the crushing difficulties, and constant fatigues undergone for the establishment of our present institutions, which are still under heavy debts, would make one draw back and dread to embark on new undertakings. And yet how can one look on indifferent to the dangers and evils that beset the neglected youth of this country? I am being urged on from every side, and many pious persons have implored me almost with tears in their eyes, to do something for the miseries of their native land. There is no lack of generous persons who would give both money and aid, but the works which already weigh so heavily on our hands make us hesitate. Had we but the unconquerable faith of Don Bosco, then indeed our difficulties would disappear; but what can we his unworthy sons do? Come to our aid, advise us for the best, help us not to fail in the task you have appointed to us."

But for a time however his plans for this noble enterprise had to be laid aside. Besides the large sums that would be needed, there was another event which could not but prove a serious loss to

the Salesian Houses in America. It immediately took up all Fr. Lasagna's attention and drew him away to other affairs. On the 4th of August 1880, Fr. Francis Bodrato, Director of all the Salesian Missions in America, fell a victim to his indefatigable zeal and incessant labours for the good of souls. Civil war had just broken out in Buenos Ayres, and Fr. Bodrato who was already in weak health, found himself in the midst of scenes of crue ty and bloodshed which would disgrace even the savages of the forest. He had been forced to send away all his boys without being able to make any provision for them, and this at a time when everyone was exposed to such perils both of soul and body. His heart was in such anxiety and grief at these misfortunes, that, being no longer able to stand, he had to be taken to bed which he was never more to leave except for the grave. He usually resided at Buenos Ayres, where his exceptional abilities won him the esteem and confidence of the Archbishop and all the civil authorities. In Almagro he had founded the Institute of St. Charles, a School of Arts and Trades, where over two hundred boys were educated, whilst he himself had often begged for their support from door to door. He directed the missionary expeditions in Patagonia and over the Pampas, and also provided for the numerous immigrants at the capital. At the same time he held the office of provincial, and represented Don Bosco throughout the Republic of Uruguay. To him therefore Fr. Lasagna had had recourse in all his trials, and had always received from him advice, encouragement and help. What then must have been his sorrow and distress when he received the news of the dangerous illness of this superior, guide and friend? Without a moment's delay he went to him, and was fortunate enough to hear his last words and assist at his edifying death. The expressions of sorrow and regret, and the esteem shown for Fr. Bodrato by the whole population,



served to lighten in some degree the grief that weighed upon all the Salesians at such a heavy affliction. The archbishop himself, at his own desire, gave the funeral oration, and the whole service both on account of the solemnity and the vast concourse of the faithful, was more of the nature of a triumph for our departed confrère.

Don Bosco appointed as Director of the Houses in America Fr. James Costamagna, who had been at the head of the first missionary expedition into Patagonia, and has since been raised to the Episcopate. The new Superior heartily co-operated with Fr. Lasagna in his zealous labours. But more than this, Divine Providence had inspired a charitable lady to help forward Fr. Lasagna's plans, by enabling him to complete the new schools for girls at Las Piedras and Villa Colon, and they were opened in 1881. The words of the Royal Prophet again had their fulfilment: *inquirentes autem Dominum non minuentur omni bono; for there is no want to them that fear the Lord.* (Ps. XXXIII, 10.).

Indeed Almighty God seemed to be making a return to the College of Pius IX. for the loss of their late Provincial. On the 1st of March 1881 a fresh band of Salesians and Nuns of Our Lady Help of Christians arrived at Villa Colon. Don Bosco had sent them to the aid of Fr. Lasagna and his fellow-workers, knowing them to be heavily burdened and their energies so sorely taxed. This sign of remembrance and thoughtful care from their beloved father gave them new courage, and roused within them fresh desires and determination to do what they could for God's glory in the service of their neighbour.

(To be continued).



## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE

CHAPTER L.

(Continued).

"Certainly not, because you relate what you have been told; but the account given you is not truthful, the facts submitted to you are substantially untrue. In this case the shame of the calumny falls upon the one who set it afloat, and not upon him who received it in good faith."

"But speaking thus, Reverend Sir, you censure my subordinates, you censure both public and private officials, you censure the Government itself and I must request you to correct your statement."

"If Your Excellency can prove that I do not speak the truth I will recall and correct what I have said."

"A good citizen should not blame the public authorities."

"Excuse me, Sir, I have no intention of blaming any one in authority, but only of speaking the truth with the candour of an honest man, defending himself against false accusations, and with the courage of a good citizen, who puts the Government on its guard against being led into acts and judgments injurious to its faithful subjects, thus covering it with shame in the sight of the world. Therefore, as an honest man and a good citizen, I am bound to say, and shall always protest, that to accuse me of having written those articles of which I knew nothing; to call my charitable establishment a revolutionary centre; to make me a correspondent of the enemies of the State; all this is to calumniate me. Such accusations are pure inventions of malicious men, made for the purpose of deceiving the Authorities and inciting them to commit gross errors to the destruction of justice and true liberty."

This bold speech of Don Bosco struck Farini, who being amazed and also displeased, tried to intimidate him by a menacing frown and an arrogant tone saying:

"You allow yourself, Don Bosco, to be carried away by too much heat and zeal wanting in discretion, and you do not consider that you are speaking to a Minister who can send you to prison."

"I do not fear," replied Don Bosco, "anything that men can do to me as a result of speaking the truth, I fear only the judgment of God if I should tell a lie. Besides Your Excellency loves honour and justice too well, ever to disgrace yourself by imprisoning an innocent citizen, who for twenty years has devoted his life and his means to the good of his neighbour."

"And if I were to do such a thing?"

"I do not believe that Commendatore Farini could so far fail in justice; but if, contrary to my expectation, this should happen, I could then imitate his example."

"What do you mean?"

"Your Excellency has written history and held up to public reprobation certain persons you esteemed guilty. Well, if you make use of violent measures against me, I will, as I said, after your example, send the disgraceful account to the press, I will appeal to history, and I will call upon present and future generations to judge between you and me and to stigmatize such an iniquitous abuse of power, leaving to a just and omnipotent God the vindication, when He pleases, of innocence oppressed."

"But you must be mad, Don Bosco, you must be



mad(1). If I put you in prison, how will you be able to write and send this account to the press?"

"Even in prison, I believe, Your Excellency would not refuse me the solace of pens, ink and paper; but even if I were deprived of these things and even of life, other writers would be found to take my place."

"And would you be so bold as to consign to history facts discreditable to a Minister and to the Government?"

"He who wishes to avoid disgrace should act honourably. I hold that it is the right and duty of every citizen to write and publish the truth, and in addition a service to civilized society. Such an act, far from being blameworthy, is highly to be commended. For my part, I am glad to think that these were the motives which induced Your Excellency to write various works, especially, the one named "The Roman people."

Here it seemed to occur to Farini that Don Bosco had recently published a History of Italy, much praised by competent judges, and fearing perhaps what might be written of himself when his turn came, he changed his threatening attitude and returning to the substance of the matter he asked.

"But, can you in conscience affirm that no reactionary meetings have been held in your house and that you do not keep up a political correspondence with the Jesuits, with Archbishop Fransoni and with the Court of Rome?"

"Excellency, as you love truth and candour, allow me to say that I am indignant, not with you whose Authority I recognize, but with those who have told such lies about me; with those wretches who for a sordid gain trample under foot all honest and conscientious principles, selling to the highest bidder the honour and tranquillity of peaceful citizens."

"But the letters..."

"Which do not exist."

"And the political relations with the Jesuits with Fransoni and with Cardinal Antonelli."

"There are and have been none. I do not even know where the Jesuits live in Turin. With Monsignor Fransoni and the Holy See I have had no other relations save those which a priest must maintain with his ecclesiastical superiors in those things which relate to the sacred ministry."

"But we have letters and proofs" (2).

(1) Poor Charles Louis Farini, who now called Don Bosco a madman and threatened him with imprisonment, could never have dreamt that, in less than three years, he himself would have become insane, and be shut up in the Convent of Novalesa turned into an asylum. And yet it was so. May God have shown mercy to him.

(2) In explanation of this persistence of Farini regarding the existence of compromising letters, I asked Don Bosco whether he knew anything about it, and thus discovered a fact hitherto unknown to us.

"But if these letters and proofs exist, why does not Your Excellency produce them? In this matter, I do not ask a favour, but I demand justice. From you and from the Government I demand justice, not on my own account, as I fear nothing, but for so many poor children who, alarmed by the repeated perquisitions and by the appearance of police officers in their peaceful home, weep and tremble for their future. It grieves me to see them in such a state, held up to public reprobation even by the press. For these, then, I demand justice and honourable amends, so that they may not suffer the loss of their daily bread."

By these last words Farini seemed much moved and disturbed. Rising from his seat, he began to pace the room in silence. After a few minutes, the door opened and Count Camillo Cavour, Minister of Foreign Affairs and President of the Ministry, made his appearance. Smiling and rubbing his hands.

"What is the matter?" he asked, as if he knew nothing.

"You must treat poor Don Bosco kindly," he continued cheerfully, "and arrange everything in a friendly way. I have always been much interested in Don Bosco and am so still. What then is the matter?" he repeated, taking him by the hand and leading him to a seat.

(To be continued).

Mgr. Louis Fransoni, an exile in Lyons, wishing to send a circular to the parish priests, but fearing it would be intercepted in the post, thought of getting it distributed by hand through confidential persons. He wrote to Don Bosco to this effect, asking his help and begging for a reply: but the Archbishop's letter to Don Bosco was opened and sequestered by order of the Ministry. Of this occurrence Don Bosco knew nothing: until, the perquisitions above related being ended, and the interview with Farini having taken place, he received another letter from Mgr. Fransoni in which he said that having obtained no answer he had sought elsewhere the desired help. In this way Don Bosco discovered one of the reasons which had aroused the suspicions of the Government, although he had no hand in it. Farini, who had the sequestered letter in his own possession could have shown it to Don Bosco, but, no doubt a sense of shame for this violation of postal secrecy prevented his doing so. On the other hand this letter proved nothing, being written not by Don Bosco, but by the Archbishop. The sequestration of letters was much in vogue at that time and of this there were many instances; in every postal department an office of so-called *verification* was established, of which the most important duty was that of *verifying* the despatch or arrival of letters directed to persons suspected of being enemies of the new order of things. And all this was done in face of the *Statute*, and to the honour and glory of liberty!

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PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO—Salesian Press, Turin, 1904



(b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the holy Masses will commence on the day after the alms have come to hand; all the other spiritual advantages are enjoyed from the moment of inscription.

5. The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.

6. Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.

8. The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. There are two centres for enrolment, one in Rome the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

#### APPROBATION.

Pium Opus adprobamus, eidemque largissimam fidelium opem ominamur,  
Ex Aed. Vic., die 27 Junii 1888.

L. M. PAROCCHI, Card. Vic.

*We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.*  
Given at Rome, etc.

#### THE PAPAL BLESSING.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

1. Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.



# THE "SALESIAN BULLETIN"

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It gives a report of the progress of the works of the Society, of the Daughters of Mary Help of Christians, of the Salesian Co-operators; also interesting accounts from the Missions and various matters of edification and encouragement connected with the objects of the Association.

It is sent to all the Co operators, friends and benefactors who desire to receive it.

All communications concerning change of address, or when the sending of it is to be discontinued through any cause whatsoever, should be addressed *To the Editor of the Salesian Bulletin, Salesian Oratory, Valdocco, Turin, Italy*; or, when received from other Houses, to the Superior of the House from which it is sent.

There is no fixed charge or subscription for the Magazine, but the amount which anyone may wish to devote towards defraying the expenses in connection with its production and distribution should be addressed as above.

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To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor of the Salesian Bulletin, Salesian Oratory, Turin, Italy*; or to the *Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*

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